THE PACIFIC

VOL. LXVIII. SAN FRANCISCO AND BERKELEY, JANUARY 17, 1918. No. 3.

Pac Theo Sem
Reading Room
2223 Atherton st

ADVENTURERS.

"They sit at home and they dream and dally,
Raking the embers of long-dead years;
But ye go down to the haunted valley
Light-hearted pioneers.
They have forgotten they ever were young,
They hear your songs as an unknown tongue;
But the Flame of God through your spirit stirs,
Adventurers—O Adventurers!"

Pacific School of Religion

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

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THE CALL IS FOR THE CHURCH TO ARISE AND LEAD IN FOLLOWING THE DAWN.

Nowhere else are ministers and church people in general learning lessons needed to be learned concerning religion and the church quite so markedly as on the war front.

We have been deeply impressed by the story of the experiences of several of the army chaplains in France. One writes about the chivalrous religion the soldiers will expect when they return from the war. He says that the soldiers are not really hostile to the church, but that they are disappointed with it. "They look for a leadership they do not receive, and turn away more in sorrow than in anger. After the war the church will have a new and supreme opportunity—the finest history has provided. But it must prepare for it; and the only adequate preparation is a fresh study of the life and teaching of Christ. This must be free from prejudice and cowardice. We must neither twist his words nor water down his teaching. We must obey his commands as a private obeys his captain, no matter where they may lead or what sacrifices they may involve."

This chaplain declares that multitudes of men outside the church are waiting for the professed followers of Christ to manifest the heroism and grandeur of the Christianity of Christ. This he believes is really a fine tribute to the formative and all-persuasive influence of the church in the era just now closed; that it spread abroad a new Christian idealism, and that it is by that that professing Christians and the church are now being judged.

"To a degree hitherto unknown the church has succeeded in leavening politics, journalism. literature, and social organizations with the ideas of Christianity. The standards of life and thought outside the church have therefore risen, and the church can keep its leadership only by a closer following of Christ."

Accordingly the thought is that Christian conduct must no longer be merely conventional; it must be creative. In other words: there is a need for spiritual daring and adventure.

The Rev. Dr. Atkins, pastor of the First Congregational Church of Detroit, puts the same idea splendidly in his article "The Great Adventure," in his recent book, "The Godward Side of Life":

"A human fellowship resolutely and bravely endeavoring to make justice and truth everywhere regnant, and to render human brotherhood something more than a blood-stained hope, sensitive to every suggestion of the spirit of God and discerning in the changing circumstances of life and the unfolding of the divine providence through the massive sequence of history the old imperative, 'Ye have compassed this mountain long enough, turn you to the north,' contains within itself the secret of a new rebirth. As long as the Son of God goes forth to war, those who follow in his train will have at once a captain and a cause great enough to keep them clear of every selfishness, to endue them with every high spiritual quality, to teach them the secret of sacrifice and make them rich in the wages of a holy courage. Their adventure will be His opportunity, for it is in those who dare greatly that He is really reincarnate."

Life offers, says Dr. Atkins, but one of two alternatives —to sit by the slowly dying embers of burn-out fires or to arise and follow the dawn.

A COLONEL WHOM AN ARMY CHAPLAIN THINKS JESUS CHRIST IS LIKE.

In an aticle on "Christ on the Battlefront," Chaplain Dancey, who has been in France for a year or two, writes of the most remarkable tribute he ever heard accorded one man by another. He was sitting by the bed of a lad who had been in France since 1914 and who had received a severe wound in the head at Ypres. With his head wrapped in bandages he sat up in bed and told the chaplain about the colonel in his battalion. "Our colonel is about sixty-five years old," he remarked.

"He had been in the regular army and he was retired when the war came on. The war office has asked him several times if he did not wish to be relieved, but he always answers them that he has been a soldier since he was a boy and that he wants to see the war out or die on the field for his country. He is the bravest, kindest man I ever knew. Everyone in the battalion loves him. If he asks anything twenty are there to do it. There is no one who has a harsh word to say about him.

"This is the sort of a man our colonel is. The young officers sometimes are hard on the men. Once after he had gone to sleep they changed the route so that we had to march seven miles further. We were exhausted. When the colonel saw us he cried. He apologized to the battalion and he couldn't say anything more for crying. The boys were nearly dead but they broke out and cheered him. They loved him for that.

"Another time one of the officers got excited and he began to threaten us. The colonel came up to him and said, 'You shall not do that way with my men. They can be led but they can't be driven.'

"Once we were sent to take the ——. The colonel didn't think we were strong enough. He thought we should have a brigade. We lost 750 men, and there were only 150 of us left to hold a mile and a half of trench. The order came for us to retreat, but the colonel said he wouldn't retreat. 'Why don't they send us more men?' he said. At last we had to go back, but the colonel wouldn't leave as long as there was a man in the trench and he cried because we had to go.

"The general didn't order our colonel about much. He knew his work too well. The general just asked him his advice. I know because I worked at battalion headquarters on the telephone. Our colonel didn't want anyone to make his bed for him. He said he would do that himself just as we did. He was always 'on the marks,' going about to see that everything was all right, and he would sit down and eat and talk with us. Once we caught some chickens running about the trenches and when we were eating them the colonel came along. He reached in and

pulled out a leg and ate with us just like a common soldier. He was strict about Church parades. He would arrange the work to get every man off he could. He would read the lessons himself and talk to us about the sort of men we ought to be, and pray.

"The other morning, when we went over, the colonel came around and talked to us before we started. He was going over between two brigades. A shell fell close and he was hit. I don't know whether he was killed or not. He was unconscious and two of our men were supporting him. Then I was hit and that is the last I know.

By this time the blue eyes of the wounded lad were gazing into the distance.

"Perhaps," the chaplain ventured to say, "your colonel had his wish to die for his country granted him." "It may be," the lad replied, "but it was his wish, not ours. O, he was a grand man. If you see any of the Fourth— boys. just ask them about Colonel——."

Chaplain Dancey writes: "I have heard it said often and have said it myself that one couldn't imagine Jesus Christ operating a machine gun. But it was not hard for me to think of him in Colonel' ——'s place, fathering a thousand boys, calling forth from them the highest degree of unselfish service and falling wounded among them to mingle his blood with theirs."

When the boy paused the chaplain asked, "Do you realize that Jesus Christ is like Colonel,— only a grander leader in a grander cause?" And the boy said in reply, as he turned a searching gaze on the chaplain, "If that is true, I'll follow him; I will fight for him; I will die for him anywhere."

Many needed lessons are to be learned in this war— lessons not only for soldiers and chaplains, but lessons also for the men and women at home. Will we learn them? Will the Church learn them? Will the professed followers of the Man of Nazareth learn them.

Today, as of old, Jesus is asking, "Are ye able to drink of the cup of which I drink and be baptized with the baptism with which I am baptized?"

As never before the Church and Humanity stand at the crossroads!

Men are destined to be like Jesus Christ. This world is some day to be Christ's world. By what process it is for each one of us to say. God will not be thwarted.

THEOLOGY'S GOD MUST JOIN THE SOCIAL MOVEMENT —SAYS PROFESSOR RAUSCHENBUSCH.

Mention of John Wright Buckham, of the Pacific School of Religion, as One of the Theologians Who Understand and Set Forth the Relation Between Social Life and Religion.

In one of the chapters of his new book, "A Theology for the Social Gospel," Professor Rauschenbusch considers the reaction of the social gospel on doctrinal theology. He says therein: "In our country many of the younger men in the North who have written on theology have shown that the problems of society are a vital concern with them, and their fresh theological work consists largely in understanding the relations between social life and religion. I am thinking of William A. Brown, John W. Buckham, William H. P. Faunce, Thomas B. Hall, Henry D. Hyde, Rufus Jones, Henry C. King, Shailer Mathews, Frances G. Peabody, Gerald B. Smith, George B. Stevens, and James B. Thomas; but I am sure this enumeration is very incomplete. Some of the best work is done in the class rooms, and has not yet come out in print."

With respect to the Social Gospel, Professor Rauschenbusch says: "The body of ideas which we call the social gospel is not the product of a fad or temporary interest; it is not an alien interpretation or a novel invention; it is the revival of the most ancient and authentic gospel, and the scientific unfolding of essential elements of Christian doctrine which have remained undeveloped all too long; the rise of the social gospel is not a matter of choice but of destiny."

Professor Rauschenbusch says that so far as his observation of doctrinal handbooks goes, it seems that those writers whose minds were formed before the eighties of the last century rarely show any clear comprehension of social points of view. He finds that with American theologians of the first half of the nineteenth century, the terms, the methods, the problems and the guilding interests were far away from social ideas.

Those individuals in that era who did strike out into social conceptions of Christianity, he declares to deserve the name and honor of prophets. Among the earlier German theologians Friedrich Schleiermacher, Richard Rothe, and Albrecht Ritschl seem to him to dererve that title.

Great Britain, he says, has been for a century and a half the most capitalistic nation; and its religion and theology have necessarily matched its individualistic political economy and political philosophy.

"When the early Christian Socialists, Frederick Denison Maurice, and Charles Kingsley, first asserted solidaristic ideas on theology and social questions, they felt that they were preaching a new and prophetic gaspel in the midst of a Babylon of competitive selfishness." The change since is thus indicated: "It is significant that so far as the social gospel is concerned the High Church section has become broader, and some of its intellectual leaders are weaving solidaristic ideas into their most sacramental and ecclesiastical doctrines. At the same time the Free Church leaders have worked their way out of individualistic evengelism, and are freely applying their heritage of democratic faith to the social problem."

Professor Rauschenbusch declares in his chapter on "The Conception of God" that "if we can trust the Bible, God is against capitalism, its methods, spirit, and results." . . . Both the Old Testament and the New Testament characterization of God's righteousness assure us that he hates with steadfast hate just such practices as modern communities tolerate and promote. . . God is for the Kingdom of God, and his Kingdom does not mean injustice and the perpetuation of innocent suffering." The best theodicy for modern needs is to make this very clear."

Among the striking expressions of Professor Rauschenbusch is this: "A theological God who has no interest in the conquest of justice and fraternity is not a Christian. It is not enough for theology to eliminate this or that autocratic trait. Its God must join the social movement. The real God has been in it long ago."

Professor Rauschenbusch expresses the judgment that the adjustment of the Christian message to the regeneration of the social order is one of the most difficult tasks ever laid on the intellect of religious leaders. Nevertheless, "If we seek to keep Christian doctrine unchanged we shall ensure its abandonment."

In the consideration of the nature of sin we find such thoughts as these:

Sin is not a private transaction between the sinner and God. Humanity always crowds the audience room when God holds court."

Remarking that theology has with remarkable unanimity discerned that sin is essentially selfishness, Professor Rauschenbusch says: "That definition is more in

harmony with the social gospel than with any individualistic type of religion. The sinful mind, then, is the unsocial and anti-social mind. To find the climax of sin we must not linger over a man who swears, or sneers at religion, or denies the mystery of the trinity, but put our hands on social groups who have turned the patrimony of a nation into the private property of a small class, or have left the peasant laborers cowed, degraded and without rights in the land. When we find such in history, or in present-day life, we shall know we have struck real rebellion against God on the higher levels of sin."

While Professor Rauschenbusch holds it to be unfair to blame theology for the fact that our race is still submerged under despotic government, under war and militarism, under landlordism, and under predatory industry and finance, he does believe that it can be justly blamed for the fact that the Christian Church even today has hardly any realization that these things are large-scale sins. "We can blame it in part for the fact that when a Christian minister in our country speaks of these sins he is charged with forgetting the simple gospel of sin and salvation, and is in danger of losing his position. This comes of shelving the doctrine of the Kingdom of God, or juggling feeble substitutes into its place. Theology has not been a faithful steward of the truth entrusted to it." And again it is said: "Those who do their thinking in the light of the Kingdom of God make less of heresy and private sins. They reserve their shudders for men who keep the liquor and vice trade alive against public intelligence and law; for interests that organize powerful lobbies to defeat tenement or factory legislation, or turn factory inspection into sham; for nations that are willing to set the world at war in order to win or protect colonial areas of trade or usurious profit from loans to weaker peoples; and for private interests which are willing to push peaceful nations into war because the stock exchange has a panic at the rumor of peace. These seem the unforgivable sins, the great demonstrations of rebellious selfishness, wherever the social gospel has revived the faith of the Kingdom of God."

MR. PALMER'S NEW YEAR GREETING TO THE MEMBERS AND FRIENDS OF CENTRAL UNION CHURCH, HONOLULU.

The Rev. Albert W. Palmer's New Year Message to the members and friends of Central Union Church, Honolulu, is a message of much more than local application. We accordingly reproduce it, in the main, in The Pacific:

"Not since the dark days of the Civil War has any year dawned so overcast with uncertainty as this one. No man knoweth what the year will bring with it.

"One thing, however, is certain: it will be a year requiring courage, cheer, high-souled determination and quiet patience and self control. Here is no time for hysteria or despair. The duty of the hour is to put our trust in the Lord and go forward calmly and courageously.

"The Church has a great opportunity for service this year. Some men are thinking more seriously than they have ever thought before. Religion has a message of comfort, of inner peace, of spiritual power to meet the strain of life which men need in a peculiar way just now.

"How certain old texts shine out against the dark skies of today! 'The Eternal God is thy refuge and underneath are the everlasting arms.' 'As the day is, even so shall thy strength be.' 'Rest in the Lord, wait patiently for Him.' 'I can do all things in Christ who strengtheneth me."

"If Central Union Church can this year so present the great verities of religion that men and women shall rise above worry and fear into quiet and effective work, patient, serene, resourceful; if week by week the peace of God, which passeth all understanding, can possess our hearts and minds in Christ Jesus; then we shall have helped mightily in these days of stress and toil.

"We are passing through a great and significant period in the history of the human race. Christian men and women will not whine or complain. They will rather feel that it is a privilege to be alive and share in the making of history. Let us not be living cheap, selfish, or tawdry little lives in an era that calls for nobility and unselfishness. Let us not write our names in the mud of personal bitterness or the dust of personal self-seeking, but let us so live that they shall be written in heaven through steadfast loyaly to our cause, and cheerful quiet doing of our duty."

PUTTING A NEW MEANING TO THE WORD SERVICE.

The Rev. Louis A. Goddard, pastor of the Congregational Church at Escondido, preached a sermon recently which the trustees of the church had printed in leaflet form. We quote from it:

I am thankful for what the world is being taught today. It is putting a new meaning to the word service. We are spelling that word not only with an initial capital, but we are spelling the whole word with capitals. It has virtually become a new word in our nomenclature. We are coining it in terms of life. A local young man writes home from the front where the shells are bursting over his head and the shrapnel is raining about him. "This is a great task, America does not realize it yet, I am glad I am here and can do my part in the new day that is coming." The mother whose boy's name was in the first list of American casualities says. "I am glad my boy could do his part." A boy brought in after the battle with his feet taken off by a shell said, when his friends commiserated him, "I was willing to give my life and I have only given my feet." I saw a picture the other day of Mrs. Theodore Roosevelt Jr.. and Mrs Vincent Astor, serving the boys at the front with hot coffee I tell you, friends. it is a far cry from pink teas to hot lunches at the front. Those women of the brown stone front can never be the same again once having tasted the joy of such service. I read a letter written by Dr, Robert Freeman, pastor of the large wealthy Presbyterian church at Pasadena. He tells how he returns to his tent with wet clothes, no fire, bedding damp, covered with mud and slime, happy that he is there doing his part. This man, who has left a home of comfort and luxury, his books, his friends, his church, says, "I speak to 1000 to 1200 young men most of whom the church has never reached. I find myself doing the most satsifactory religious work I have ever done."

These people with that multitude named and unnamed that are doing their part in the great struggle to make the world safe for democracy will usher in a new day. A day that will be resplendant with a new light of "freedom for all forever."

Let us rejoice that we too have a part, that there is a work for all. God pity the man that can't see his duty today, that would sit idly by and not help. Some years ago the city of Chicago and the country was horrified by the news of that disaster, the Iroquis theatre fire, in which hundreds of lives were snuffed out. It happened that afternoon that a nephew of the famous preacher Rev. Frank Gunsalus, called upon the clergyman to talk over with him his life work and be advised. On his return home the young man was passing the theatre when the cry of fire was raised. He dove into the caldron of fire and brought out a man half suffocated and half dead. He worked with all his strength until he had rescued seventeen lives and re-

turned for the eighteenth, but he never came out again. Years after, two men on ship board on the quiet waters of the Mediterranean sea were talking of this event and the achievement of the young man. when one of the men spoke up and said, "I was in that theatre that afternoon and I came out without a scratch. I would give all I poessess today if it could be said of me as it is now said of that young man 'he did his part.'"

The day is coming when the world will look us over. It will look back on these days and ask what did you do, what did I do? I wonder if we will boast of how we came out of it without a scratch. Are we willing to be scarred today that a new and a better day shall come for the world? We are not worthy of our heritage if we withhold ourselves in this day of the world's need.

CHRONICLE AND COMMENT.

The latest news concerning Dr. Washington Gladden, coming to The Pacific, is in the Ohio Congregational News: "Dr. Gladden suffered a nervous breakdown, followed by partial paralysis, but is now reported as comfortable and gaining."

The Rev. Dr. Howard Duffield, pastor of the Old First Presbyterian Church of New York City, Fifth Avenue and Eleventh street, has laid aside his black silk Geneva gown and white John Calvin necktie for the duration of the war and will preach in khaki.

Quoting in a recent address the words, "Our God is marching on," from the famous American hymn, Gipsy Smith expressed the conviction that the things that trouble the world today are due to the failure of the people to keep step with God. In that connection he said: "If England had had religion enough two years ago to have followed her beloved King and have put down glasses altogether until the close of the war, the war would have been over now,"

Seven hundred Salvation Army officers are working on the battle fronts in Europe. They are operating 48 motor ambulances and have carried more than fifty thousand men from the battlefields. They have 173 huts for social and religious purposes. Seventy-seven hostels, located at places through which soldiers pass in going to or coming from the front, have beds sufficient to accommodate 4000 soldiers. It is said that three hundred thousand soldiers visit the Salvation Army huts daily.

Al Saunders, a Billy Sunday "trail hitter," now an evangelist himself, said recently in Chicago: "As a result of my experience in Chicago, I am ready to say that less people go to Church in Chicago than in any other city in the United States. There are more empty pews in Chicago churches and empty prayer-meetings than in any other city I have been in." The Northwestern Christian Advocate remarks: "He spoke as an expert and is undoubtedly correct. Incidentally it proves that the industrialists of Chicago are not sympathetic with the Church."

At a recent Y. M. C. A. meeting in Brooklyn some one asked the Rev. Dr. Cadman, "Is not he Kaiser a greater murderer than Herod and a greater traitor than Judas?" Dr. Cadman replied: "There is no use in abusing the Kaiser. All abuse is of no avail. The Kaiser is the representative of his people. Believe me in that! Use your steam in making good instead of blowing it off. We have unsheathed the sword, and we must not again sheathe it until victory for peace, righteousness, and justice is ours." Another question put to Dr. Cadman was: "Can the churches ever organize to do work such as the Y. M. C. A. is doing?" The answer was: "The Church is the Y. M. C. A. Those who work for and give to the work of the Y. M. C. A. are in the church." Dr. Cadman declared that "Student in Arms" was the greatest book on the war.

The Rev. Dr. C. N. Queen went a few months ago from California to enter on the pastorate of the Congregational Church at Demorest, Georgia, the seat of Piedmont College. The writer of the "Monthly Travel Letter" in the December number of The Congregational News, a Southern publication, tells as follows of the work as it now is at Demorest: "The Demorest church, under the leadership of Dr. Chas. N. Queen, is rapidly coming to its own. The audiences are steadily increasing; the Sunday-school has been reorganized, emphasizing the educational ideal and a large number of new members added to the church. We look to see this church graduate from the H. M. list soon. It is illustrating the kind of growth we can have when there is a right program and a right leadership. One of the good things in the Demorest work is the way in which a bunch of young people are going out from week to week in gospel work. If from every one of our centers we could have this kind of work, we would soon multiply the possibilities of our work. The Pauline plan of working out from established centers, is the right one. If more of our pastors caught the vision and began to train and to send out laymen our work would be greatly strengthened."

Abbe Patrice Flynn, a French Army Chaplain, who has been traveling in this country, says concerning our preparation: "I have heard it said that America has been slow. I do not think so. Those who say so do not stop to realize what it means to prepare for war, and you have been a nation that has thought little of the possibilities of being involved in a great world struggle. To train and equip a million men is an enormous task, but it is being accomplished. It exemplifies, in short, the spirit of America in the war. All parts of the country are thoroughly in earnest in the matter. Petty differences and geographical lines are practically being eliminated, and America will emerge from the war a more harmonious and united nation than ever in her history." Speaking of what the war has been doing in France, Abbe Flynn said: "Another thing that the war is doing for France is a vital deepening of the religious spirit among all classes of people and a broadening of the truth that, although our religious beliefs may be different, we are all the children of the same God. Most of the French soldiers are Catholics and the majority of Chaplains are of that faith, but there are many Protestant Chaplains, and every army corps has one Jewish rabbi. And I am glad to say that there is a delightful fellow-feeling among these three faiths. Regardless of personal belief, the Chaplains all help one another in emergencies. Let me tell you an interesting story that occurred on one of the battlefields. A Catholic priest was giving the last rites to a dying soldier when a shell burst overhead and killed the priest. A Jewish rabbi saw it. Running up, he took the cross from the dead Chaplain and pressed it tenderly to the lips of the soldier. Instead of wearing a cross as their insignia the Jewish Chaplains wear a representation of the Books of the Law. We are all trying to do our bit as we know it for the cause of humanity. Let me give you one more story. At Verdun a Catholic and a Protestant Chaplain were forced to seek shelter one night in an abandoned hut. A shell came through, made a great hole in the floor, and exploded in the cellar. Neither man was hurt, but the yawning hole was between them. The Protestant Chaplain reached out his hand across the hole to the Catholic priest and said with a smile, 'Well, brother, isn't it a good thing that we were separated by some little differences at this time!'"

THE CHURCH AND THE MISSIONARY SPIRIT.

By Roscoe D. Douglass, Pastor Congregational Church, Ferndale, California.

There are two points of view from which we may look at missions. One of them is the present opportunity, unprecedented in the world's history. W. E. Doughty has a little book entitled "The Call of the World," in which he shows how all the nations of the earth are more accessible now than they have ever been. And, furthermore, by reason of the influences that have been recently brought to bear, there exists right now a crisis in which all the races of men are plastic as they have not been and may not be again for generations. It is a case of striking while the iron is hot. There is a chance now to mould human destiny in a large way, a chance that will not recur.

The other point of view from which we may approach the subject of missions is that of the necessity of a knowledge of missions and consequent interest in them and giving to them for the sake of the life of the individual Christian and of the local church.

Over in Palestine there is an inland sea. It is constantly fed by the fresh living water of mountain streams. Yet it is a dead sea, both in name and in fact. No life can exist within it or near it. The reason is that it has no outlet. That is representative of what takes place in the life of an individual Christian or a local church that is always reaching out to receive but does not give.

Mrs. Broad used to tell of a little church to which she once went somewhere in New England. The life of the church was at a very low ebb. They were having such a hard struggle to raise the current expenses of the church that the members were talking of giving it up and letting it die. They were horrified when she proposed to them that they do something for missions. They said, "We can't even raise our minister's salary, much less give anything to missions. Mrs. Broad was a woman of very gracious and winsome personality. She got them together for a social gathering at one of the homes in the evening and in a tactful way she talked to them about missions. She presented the subject in an interesting way and distributed some little thank offering boxes with the suggestion that they take them to their homes and whenever there was anything in their lives for which they were especially thankful they might make a practical expression of their gratitude by putting in something, even though it be a small amount. A few months later she returned. The people came together again and brought their boxes. When they were opened they were greatly surprised themselves to find how much they had given. They thought that, in view of their own pressing need, they ought to keep some of it for their own local work and send the rest to missions. But Mrs. Broad persuaded them to give it all to missions. That was the beginning of giving to missions and interest in missions for them. From that time the life of the church began to revive. It was not long before they had ceased to talk about letting the church die. They were not having so much trouble with their own current expenses. The needs of the church were more readily met.

We are told of a church in Indiana that started to build a $25,000 house. When the walls were up, the roof on and fine windows had been put in, $18,000 having been expended, the work stopped. A corner was roughly partitioned off for meetings. It was the most discouraged church in Indiana. They called a certain minister to preach and help them out of their plight. He said he would on one condition, that the first collection he asked for should be a big one for foreign missions, and that a good offering should be made to mission work once a month regularly. They said that would ruin them. "All right," he said, "if you won't trust God and his promises, you can get along without me." They finally made up their minds to comply with his conditions. So he came and a big offering was made to foreign missions the first move. In two years their beautiful church was finished and out of debt, and in other ways the church prospered, although they had sent more money to missions than they had ever dreamed of giving. Some years ago it was said to be the largest mission giver and the strongest church in Indiana.

Actual experience has repeatedly demonstrated the soundness of this principle. Nothing will do more to raise the spiritual tone of a church or to improve its financial condition than to get the people interested in missions and giving to missions. The Church is in its essential nature a missionary institution. If you take the missionary spirit out of a church you will have a dead church. Fill any church with the missionary spirit and it will inevitably be a live church.

Interest in missions is largely a matter of information. If ever you find a Christian who says he does not believe in missions you will always find that he knows nothing about them. To know is to be interested. Knowledge produces enthusiasm and praying and giving. Hence the importance of missionary education, particularly among the children and young people. There is no more broadening influence in a young person's life than missionary education.

This is the greatest missionary age in the history of the world. There never was a time when a dollar given to missions would go as far in proportion as it will now. But, apart from what our gifts may accomplish on the mission field, home or foreign, knowledge of missions, interest in them and giving to them is indispensable to the life of the local church and the individual Christian. The abundance of our life does depend on what we receive and we need to keep our lives open on every side to receive, but even more it depends on what we give. Christ was not expressing a mere sentiment but stating a scientific fact, one of the great unchanging laws of life when he said that it is more blessed to give than to receive. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

ISN'T IT QUEER?

Housewives save, save every crust,
It's save you will and save you must,
For we're short of bread, and we're short of meat
And we're short of all that we need to eat.
But isn't it queer, oh! isn't it queer?
That we're short of bread, and long on beer.

Housewives save, save every crumb,
Save every peach, save every plum,
For we're short of corn and we're short of wheat
And short of all that we need to eat.
But isn't it queer, oh! isn't it queer?
That we're short of bread and long on beer.

Housewives save, 'tis your country's call,
Serve the potatoes skins and all,
For we're short of sour and we're short of sweet
And short of all that we need to eat.
But isn't it queer oh! isn't it queer?
That we're short of bread and long on beer.

—Flora Hopkin in Wisconsin Congregational Church Life.

THINGS HOPED FOR OR EXPECTED AFTER THE WAR IN RELIGION, INDUSTRY, AND POLITICS.

For several years it has been the custom of Dr. Sydney Strong of Queene Anne Congregational Church, Seattle, to secure at the close of the year messages from representative men and read them at a New Year Watch-Night Service. This year the questions asked related to Religion, Industry and Politics. There were more than a hundred replies. We select a few.

Washington Gladden.

If after the war the church keeps on with the same old religion, there will be the same old hell on earth that religious leaders have been preparing for centuries, the full fruit of which we are gathering now.

The church must cease to sanction those principles of militaristic and atheistic nationalism by which the rulers of the earth have so long kept the world at war.

We must not wait till after war. That may be too late. Is not now the accepted time?

Mary E. Woolley.
President of Mt. Holyoke College.

In Religion: Applied Christianity, a Christianity which shall be not a veneer but the real thing in all phases of life.

In Industry: Co-operation among all workers for the common welfare.

In Politics: A new world relationship which shall substitute right for might.

David Starr Jordan.

I am hoping to see the end of the dynastic state for that is the tap-root of war. It rests on three necessary supports, which peace tends to weaken. They are force, intrigue, superstition—the army, the secret agent, and the state church. The dynastic state could not maintain itself without the menace, the inspiration, the hope, the fear, of foreign war. "Big business" does not create the war machine; it uses it when ready at its hand, and militarism could not long endure except as a branch of absolutism.

President Penrose of Whitman College.

After the war I am expecting and hoping for:

(a) A new economic order based not on economic determination, but on equal opportunity for all.

(b) A new political order based not on tradition or the mailed fist, but on democracy and liberty with justice.

(c) A new social order involving (1) a new morality, (2) a new education and (3) a new organization of religion.

Dr. Frederick Lynch Editor of Christian Work.

The conviction is everywhere emerging and finding expression in the utterances of Christian leaders in both Europe and America that there can be no world safe for democracy, civilization, or religion itself, so long as the present double standard of ethics—Christian for people, pagan for nations—prevails. We have had two standarrs of right and wrong, one for men, another for nations. We have long ago learned to call that man great who gives most to the world, who serves his countrymen; we call that nation greatest which can get the most by any means.

Bishop Samuel Fallows.

I am hoping to see a new political heaven and a regenerated earth at the close of this war.

I am hoping to see a league of nations with the weakest and the humblest having its place in the sun.

I am expecting to see a Jewish republic in Palestine.

I am expecting to see a closer relation between capital and labor so that labor shall have its full share in the profits of capital.

I am hoping to see a closer union between churches of every faith.

Dr. Charles F. Aked.

These are the things for which I wish—a vastly different thing from "hope:"

1. The repentance in a sackcloth and ashes of ten thousand ministers of Christ, who have howled for blood and out-raved the ravings of the Jingo press.
2. The determination of working men over all the earth not to indulge in maniac self-desruction when next kings and kaisers and capitalists tell them to shoot one another.
3. The return of sanity to the rulers of the nations.
4. The reorganization of the world in the spirit of brotherhood, and practically, the establishment of a league of friendly nations, pledged to keep the peace of the world.

Professor Walter Rauschenbusch.

I hope for the spread of political democracy in all nations, partly by the change in character experienced by the men and women who have learned to stand together.

I expect social struggles between property and the people over the question who is to pay the taxes and public debts.

I expect all governments to retain some of the industrial functions taken over in war, and to establish government monopolies in order to pay the bonded interest from the income. For the same reason the unearned increment in land will be taken by taxation.

I hope for a mental balancing of judgments with all thoughtful people, and an abatement of bitterness.

I believe a minority of Christians will come out of the war with much firmer belief in the distinctive teaching of Jesus and with a more radical gospel. How the rank and file of the church will come out, I do not know.

Rev. Dr. Dan. F. Bradley.
Pastor of Pilgrim Church, Cleveland.

I am hoping after the war that people will be so sick of it—and so ashamed of it—that they will insist that heir government shall organize politically to make it impossible again, forever.

In Religion, I hope to see a re-study of Christianity so that we shall have a Christianity of Jesus of Nazareth rather han a Christianity of Joshua the son of Nun.

In industry, I hope to say my humble word in favor of distributing more justly the rewards of labor, and preventing the aggregation in single hands of enormous wealth in thatland or mine, forests, or water power, or any of the natural resources which ought to belong to all. It ought never again be possible to record that there were in the United States 296 incomes of over a million dollars.

W. E. B. Du Bois.
Author of "Souls of Black Folk."

After the war am hoping that the Christian church will no longer allow itself to be a cat's paw for the wholesale theft of the wealth work and souls of the darker nations by capitalistic exploitation; in other words I trust that the federation of the world will include Negroes.

Rev. Dr. H. C. Mason, Seattle.

After the war, it will be the same world. Selfishness will still be the great curse and, sacrifice the great blessing. I do not think that there will be as many changes even in external things as some wiser people seem to expect. War as an instrument of progress will, I hope, have been finally flung into the discard. There will probly be a wide adoption of some methods of collectivism in social and idustrial affairs to take the place of the inefficient and wasteful and trouble-breeding individualism which has cursed—and blessed—the recent centuries. Without doubt, there will be a great extension of democracy, a splendid thing, which will cause an immense

amount of trouble on the way towards its better day. I am hoping that the fifty years following the war will be the most troubled period in human history. Certainly, it will be a great generation in which to be alive.

Charles W. Eliot.
Former President of Harvard.

I am hoping after the war for hearty and successful co-operation in good works among people whose opinions and practices in religion are different; in the machinery of industry, for a substitution of friendly co-operation for the present hostility between capital and labor; in politics, for an enlargement of the function of government to the end that public health may be better protected, the national education improved, international peace secured, and good will and mutual helpfulness among the nations increased.

Rev. Dr. D. F. Fox, Pastor First Congregational Church, Pasadena.

I am hoping and I firmly believe that a new alignment is coming. It will, no doubt, come as all great movements have come, from the common people. The average man can be trusted. New ideas and ideals are emerging and once they become a little more clearly defined it will be true again in the life of humanity that the voice of the people is the voice of God.

Mrs. Booker T. Washington.

After the war I hope that our religion will make us willing to lay aside bitterness and to regard all God's creatures worthy of at least, humane consideration and treament and that men and women professing to be followers of the lowly Nazarene will strive to be like Him in all things practical and spiritual.

After the war, politics in our country, I hope will be tempered with justice. Let us all work toward the coming of a better day and therefore a better country and better citizenship when this war is over.

Dr. Anna Howard Shaw.

I can very readily tell you at least one or two of the changes toward which I am looking after the war is over; the first of which is a deeper spiritual awakening and a greater recognition of the fact that the government of one's life and the government of one's country cannot be wholly separated.

I think there will be a decided reformation in the churches after the war is over, and men and women ministers will realize that it is much more important to live right today and to thoroughly comprehend our obligation to each other now than to dwell upon the lives of Abraham, Jacob and Isaac.

Hugh Elmer Brown, Seattle.

I am expecting and hoping for an International Christian Church which shall proceed powerfully to get Christianity understood, accepted and embodied; which shall set about to create the conditions of a durable peace. These conditions are: A Christian conception of God, of Nationality, of Politics, and of Life.

The whole problem of how men should live together, work together and share together, will be up for rehearing after the war. I look for a new hospitality to the solution of Jesus.

Rev. Dr. Henry Kingman, Claremont.

A hundred years ago the policy of Imperialism was firmly intrenched among the nations—today all recognize that it is tottering to its fall. This implies a moral advance of vast significance. This three years of war has acocmplished as much as fifty years before it in arousing the conscience of humanity to accept tardily the teaching of Jesus as to the brotherhod of man. The common people even in Mexico can no longer be trodden down by general consent. Jesus' love for the poor man can no longer be treated with derision or ignored. The Man of Nazareth will be coming into his own in these respects after the war; it is for us to see that we trust his leadership all along the line!

Rev. Dr. F. J. Van Horn, Oakland.

In Religion: After the war, I am hoping for a re-reading of the Bible, a re-valuation of Jesus Christ, a new certainty of immortality, a deeper, tenderer outlook upon the world of men and eventually the true Catholic (universal) church.

In Industry: The end of Kaiserism, whether the Kaiser be employer, corporation or labor union; a spirit of co-operation that shall (peacefully, I hope) bring some industrial freedom and equality—all that is good in wealth to be measurably the privilege of the many; profiteering whether in war or peace to be a thing banned.

In Politics: Governmental control of many industries, of practically all public service; the cleaning up of cities—slum, saloon, blind pig and hotel; the gradual elimination of purely party politics; a more and more definite recognition of the principles of Jesus.

IRELAND AND INDEPENDENCE.

The resolution presented in Congress by Miss Rankin, a representative from Montana, providing for the recognition by the United States Government "of the right of Ireland to political independence and that we account Ireland one of the countries for whose freedom and democracy we are fighting," has brought a very divergent comment.

The New York Times, for example, has a very scathing comment:

"Miss Rankin couldn't vote for war, but she is ready to play the game of our enemies, foreign and domestic, in the war, to insult our loyal democratic comrades in the war, to act in harmony with German propagandists, the Sinn Feiners, conspirators with Germany against Great Britain, co-workers with and tools of Germany against the cause of the United States and all democracy. Here and in Ireland the Sinn Fein is our foe."

On the other hand, our Catholic contemporary, The Monitor, views the action this way:

"Our only woman member of Congress, Miss Jeanette Rankin of Montana, was the only 'gentleman' in the House who had the gumption and courage of her convictions to speak a good word for the right of the Irish people as a national group to seek self-expression and self-government. * * * * brave words and fitly spoken, when those higher than she in authority have feared to say one word in behalf of a country that has the same right to self-determination as Poland, Armenia, Serbia, Belgium or the other small nations if government, as it is now proclaimed, must rest on the consent of the governed."

Recently in the city of Indianapolis a French priest who is also a lieutenant in the French Army, spoke to an audience of 7,000 persons, among them the city officials and the governor of the state, and in the course of his address remarked:

I know while I am speaking of the small nationalities, there must be many of this great audience, of Irish blood, who are wondering what I am going to say of Ireland and her right to liberty. The French people love Ireland, and are for the independence of Ireland, without exception. All Frnchmen are for full justice to Ireland. We feel she is as much entitled to international recognition of her na-

tionality as is Poland, Belgium, or Servia, or any other country.

"I assure you Ireland's right will be recognized at the Peace Conference if France has anything to say about it. Ireland has suffered enough in her long struggle. It is our hope and prayer Ireland will remain quiet until the Peace Conference, which will undoubtedly recognize her claim."

The Freemans Journal had this note not long ago:

"Now that the 'publicity department' is under the charge of Sir Edward Carson, assisted by Mr. Ronald McNeill, it is not surprising that the British propaganda in America and elsewhere should have become thoroughly anti-Irish."

GREAT RELIGIOUS CHANGES AND OPPORTUNITIES IN MISSIONARY LANDS.

The Rev. Dr. Bertrand M. Tipple, Superintendent of Methodist Missions in Italy, reached New York the first of the year. He tells of marked changes religiously in Southern Europe, and says that the status of American missionaries abroad has altered wonderfully. He calls President Wilson "the greatest missionary of the last hundred years," saying:

"He has given Protestantism the greatest opportunity this side of the days of Martin Luther. Take this one instance: I don't know if you noticed it over here, but when he wrote those words on the fly-leaf of the Bibles given to the soldiers leaving for France, he did a remarkable thing. He said, 'Men, if you want stamina and character in you, you want to read this book. It will carry you through the crisis.' This has been translated and read by soldiers and citizens all over the world. Think what it means in South-Europe, where an open Bible has always been taboo. And because of the way Wilson went into the war, because of the moral leadership which he has assumed in the struggle, wherever the American missionary goes he is finding an open door. He has been freed from the handicap of the stigma of luxury and wealth formerly attached to all who came from the United States."

COMMERCALIZED VICE RESORTS IN NEW YORK CITY GREATLY REDUCED.

The recent report of the Bureau of Social Hygiene, of which John D. Rockefeller Jr. is the head, shows that there has been a reduction of 83 percent in the number of professional houses of prostitution in the last five years. Mr. Rockefeller said early in January to a New York reporter:

"The 'let-alone' policy with respect to prositution has usually been defended by the plea that nothing material in the way of reducing the evil can be accomplished by police measures. The statement just issued by the Bureau of Social Hygiene furnishes a conclusive disproof of this attitude. The Bureau began its work five years ago, with a careful scientific survey of the conditions in New York City as respects commercialized vice, the results of which were presented in the first publication of the Bureau, Mr. Kneeland's volume, entitled 'Commercialized Prostitution in New York City.' It was shown that an active partnership between exploiters of commercialized vice and the police of New York City then existed, and that, in consequence, the exploitation of prostitution was flourishing in the most flagrant manner. A catalogue of almost 2,000 vice resorts in New York City was made, of which 142 were regular houses of prostitution—parlor houses, as they are called—with upwards of 2,000 inmates. Hotels, saloons, massage parlors, and tenements were freely used for the purpose of carrying on the organized business in prostitution.

"During the last four years a vigorous process of repression has gone on. The police have carried on an increasing warfare—suppressing, arresting, and prosecuting, wherever evidence of the violation of law could be obtained. In consequence, year by year since 1912, commercialized prostitution has diminished both in volume and in intensity. Where it was once abundant, open, aggressive, and shameless, it is now reduced in amount , stealthy, unaggressive, and afraid. The 'parlor house,' the most flagrant and destructive of all the forms of prostitution, has been completely suppressed in New York city. Instead of the 2,000 resorts which carried on an aggressive business in immorality five years ago, there are now about 300, of which almost all are living surreptitiously and ineffectively. Such prostitution as now exists in this city is almost wholly an individual affair. As a commercialized and organized business, it has been practically wiped out."

The report of the Bureau of Hygiene says:

"Vice has been reduced from an aggressive, highly organized business conducted by exploiters, to a temporary, hazardous business conducted, for the most part by individual prostitutes. The steady reduction of vice in its several aspects is convincing testimony of the degree to which a determined public sentiment, operating through the agency of an efficient Police Department, can control the problem of prostitution. The record for the past year shows with a continuous, highly spirited and co-operative leadership in the administration, the Police Department can consolidate the gains previously made and set new standards in safeguarding public health, in establishing public morals."

The report concludes: "New York City has become an unprofitable field of operations for exploiters of vice, many of whom have lost thousands of dollars during the last four years trying to operate, despite activity."

SLIPPING AWAY.

They are slipping away—these sweet swift years,,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the langorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistledown,
As fond as a lover's dream,
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty way of life?

It is well to know where you are going, and what you are going there for.

There can be no right use of wrong things.

NOTES AND PERSONALS.

The Rev. Fred Goodsell starts this week for Russia to enter on Y. M. C. A. work again.

The Rev. Dr. Kloss will speak at the meeting of the ministers in San Francisco next Monday, on "Church Advertising."

Next Sunday morning Dr. Van Horn of First Church, Oakland, will ask and answer the question, "Where is the Old-Fashioned Pastor?"

The Rev. Isaac Cookman, pastor of Park Villas Church, San Diego, has accepted a call from the church at Sonoma, and will enter on the work the first of February.

The Rev. W. W. Willard will supply Plymouth Church, Denver, for a few months. This is the church which Dr. Bayley served for 26 years—up to his death a few months ago.

The pulpit of First Church, Berkeley, will be occupied next Sunday morning by President Nash of the Pacific School of Religion. In the evening by Dr. Gandier of the Anti-Saloon League.

The names on the roll of the First Congregational Church of Oakland the first of January numbered 1722. There were 609 men enrolled and 1113 women. The number received in 1917 was 72. The net gain was 5. The names of 8 men and 22 women were dropped by request.

Boulevard Congregational Church, Oakland, received nine members the first Sunday in January and two last Sunday. Five of these were on confession. Three are to be received next Sunday. Rev. J. B. Orr, the pastor, has been appointed by Mayor Davie a member of the Playground Board.

North Congregational Church, Berkeley, held its annual meeting Wednesday of last week. It was an occasion of fine fellowship. Receipts were reported for current expenses to the amount of $4,192.37. Receipts for the benevolence apportionment were $805.25. All things indicate that the year 1918 will be for the church one of spiritual growth and widening service and influence.

The report of the clerk at the annual meeting of Plymouth Church, Oakland, last week, showed a membership at that time of 897. Eighty-two were received in 1917. The losses were 39. The treasurer's report showed $18,486.67 received for all purposes in 1917. Fifteen hundred dollars was paid on the church debt. The attendance at Sunday-school last Sunday was 468. For the corresponding Sunday last year it was 319.

The annual meeting and church dinner last week of the First Congregational Church, Alameda, brought out a large attendance. Reports were full of encouragement, showing fine conditions in all departments of the church life and work. The treasurer's report showed all current expenses paid and a balance of $53. Amount expended was $4,567. The benevolence fund totaled $820. All receipts for the year amounted to $6,191.66.

The beautiful new house of worship of the Interdenominational Church in the Piedmont district of Oakland was dedicated on Sunday, January 6. The dedicatory sermon was given by the Rev. Dr. H. M. Tenney of Watsonville. The new edifice cost approximately fifty thousand dollars, and is in all its features and appointments in harmany with the beautiful residence district in which it is located. The pastor—for a year or more—is the Rev. C. D. Milliken, who went to Hawaii from California a few years ago, returning in 1916 at the call of the Piedmont church.

We quote from a letter from the Rev. Dr. Clyde S. Shepard of Los Angeles: "I must ask you to discontinue my subscription until I have a permanent address. I am compelled to take my boy to Rochester, Minnesota, for an operation, and am uncertain as to how long I shall be there, or whether my address will be elsewhere. I have resigned from the Mount Hollywood pastorate on that account. I wish to express again my appreciation of the value of The Pacific, and to say that I will want it again as soon as I am settled, wherever that may be. I took occasion yesterday at the meeting of the Conference Board of Directors to insist upon the necessity for a Pacific Coast weekly paper."

Rev. Herbert C. Ide of Redlands is serving as Congregational camp pastor at Camp Kearney, being granted month's leave of absence from his church for this purpose. He represents there the Southern California Congregational Conference, whose work he inaugurates. It is planned to have other men from the active pastorate follow, so that some capable man shall constantly be on duty to represent the special service that our denomination should give. The new Church Federation house is now ready for use in the camp grounds. It is a convenient building located near Y. M. C. A. headquarters, and contains a pleasant meeting room with fire-place and a small bed-room for each of the denominational pastors on duty. It will meet a long-felt want.

The weekly bulletin of the North Congregational Church, Berkeley, carries these words: "A church of reverent worship, open mind, intellectual freedom, social conscience, spiritual aspiration and human sympathy. It seeks to discover and interpret the meaning of life in the light of The Eternal." Last Sunday there was this note concerning the Bulletin: "The Weekly Bulletin presents not only the announcements for the week but it seeks to carry with it somthing of the flavor and spirit of the life here. We are plain people, uniting in worship and aspiration. We are conscious of many faults and shortcomings, yet we seek to keep our eyes upward. We have no particular theological axe to grind save that we do insist on a thoroughly ethical conception of God and human conduct, interpreted in harmony with the life and teachings of Jesus. We would have the people of this community properly understood our feeling and purpose. We have hope, too, that the spirit and method here shall so minister to the elemental cravings of the human heart that an ever-growing number of people, coming to listen and to see, shall remain to pray and to associate themselves with us in worship and service."

RECENT EVENTS AT LONG BEACH.

Virtually the holiday season for the Long Beach Church began on Friday evening, December 21st, when the Washington Gladden Club for the first time celebrated Forefathers' Day. The occasion was a brilliant one, with tastefully decorated club and dining rooms, and when 250 persons, men and women, dined, enjoyed music by the club's quartet, and listened to inspiring addresses.

One of the guests of honor was Miss Faith E. Smith, General Secretary of the Los Angeles Y. W. C. A., who but recently came from important service in the eastern public library fields to the vacant chair in Los Angeles. Her brief presentation of the expanding work of the Association in our neighboring city showed vision of the city's needs and ample executive capacity to meet them.

The chief address of the evening was delivered by Rev. Dr. Carl S. Patton, so recent a comer to the First church in Los Angeles, and, with "The Puritan Commonwealth in New England" for a subject, was listened to with unflagging interest and delight.

The Gladden Club, now entering upon its fourth year, is growing in strength, having 140 members, and is making itself felt in the community by the breadth and variety of its public discussions and its strong fraternal spirit manifested in all gatherings.

The first Wednesday in January came with its perennial attraction of the Annual Meeting of the Church. being preceded by a dinner. No previous occasion excelled this one in interest to the 200 members and friends. Reports were read from the numerous societies of the church, whose organization is exceptionally strong and complete. Not the least gratifying of all was that of the trustees, announcing the payment of the entire regular expenses and the presenation of the budget which was duly adopted.

The pastor, Rev. Henry Kendall Booth, had many excellent features to present in his report. Prominent among them was the stated net gain in membership of 67, the present actual membership being 576, while 44 are expected to unite with the church on January 6th. (N. B.—Long Beach church rigidly adheres to the plan of reporting only the active membership, and places on the retired list those who from time to time disappear.)

A large increase has been made in the contributions to benevolences; the rich social life which is so gratifying is constantly expanding; all services are maintained with large attendance and marked interest, and the spiritual life of the church is deepening. That unfailing index of spiritual conditions, the midweek meeting, was pronounced "the best ever held." The chief feature of the current midweek gatherings is the study of John's Gospel, which the pastor's lecture makes delightfully illuminating. This is followed on alternating Wednesdays by a short review of Congregational History from "Pilgrim Deeds and Duties," with the class of three score members.

Mention was made of the admirable working of the Commission plan adopted a year ago. These Commissions are six in number, vix.: Administration, Spiritual Life, Religious Education, Missions, Finance and Social Service. The Commission of Administration or Pastor's Cabinet is composed of the elected officers and heads of organizations, numbering 17, and meets at 3 p. m. on the second Sunday of each month. Its services have been specially fruitful. The others include heads of organizations, and in addition, three members elected at large, meeting once a quarter.

With a few words from the pastor concerning the place of the church in the present crisis, and his strong desire that it shall become a veritable Community Center, he closed with the assurance that no pastor ever had a more whole-hearted and loyal support than that which is given to himself. This is not surprising. If it were otherwise, with such a pastor and friend as Long Beach church possesses, human nature would stultify itself.

COLEGROVE CHURCH, LOS ANGELES.

In the last quarter we have taken fourteen new members into the church, all but two on confession. The woman's work has been unified in a "Woman's Society" which is composed of three branches; The Missionary; The Dorcas, and The Social. This has resulted in bringing in quite a number of new helpers and putting the work on a better basis than it has ever been. Last year the emphasis was placed on getting our young men into official activity and the outbreak of war in the spring broke in seriously on all departments of the work. Reorganization has been pretty well accomplished and in many respects the work is going on better than at any time in the present pastorate.

POMONA.

Rev. George A. Andrews, D.D., pastor of Plymouth Congregational Church, Los Angeles, was heard at Pilgrim Church on Sunday, January 13th, in exchange with the pastor, William Orr Wark. In a sermon on "The Blessedness of Differences," Dr. Andrews gave at the morning service a very practical discourse based on the teaching of the 12th chapter of First Corinthians. In the evening he spoke on "What the World is Waiting For." Splendid audiences greeted him at both services.

SACRAMENTO.

At the communion Sunday, January 6, seven new members were received into the fellowship of the First Congregational Church of Sacramento; 3 by letter, and 4 on confession, three of the latter from our Chinese Mission.

Wednesday evening, January 9, the First Congregational Church of Sacramento had its annual meeting. At 6:30 one hundred and fifty members and friends sat down to a delicious dinner, the Priscillas being hostesses.

After dinner Rev. Mr. Miller was elected moderator. He presided in his usual gracious and happy manner. The new officers were electd and encouraging reports were given by the following auxiliaries of the church, the Ladies' Aid, Priscillas, Intermediate C. E. Society, the Sunday-school, Missionary Club, Printing and Music Committees. The total amount raised by these organizations during the year was $3,916.84. The church begins the new year out of debt and looks forward to a year of great progress under the leadership of our able pastor, Rev. Harvey V. Miller.

SUISUN.

The Suisun church met in annual session Saturday afternoon, January 12, with Moderator C. E. Barnes in the chair. A goodly number were present and a most excellent spirit of unity prevailed. Many said the reports were the best ever presented. The different treasurers reported all bills paid and a surplus remaining. The conference apportionment was fully met, and many other benevolences received generous consideration, such as the Armenian-Syrian Relief, the American Bible Society, Temperance, the various drives of the year, occasioned by the war, and other smaller interests. The church paid $2000 for a new church lot centrally located, and a goodly sum is already pledged for a new meeting-house, which it is planned to build this year, hoping to begin operations about the first of April.

THE WORK OF AN OAKLAND RED CROSS SOCIETY AUXILIARY.

The Central Oakland Auxiliary of Oakland Chapter of the American Red Cross Society, which meets in Calvary Congregational Church, is increasing in membership at nearly every meeting and as many as fifty ladies spend a portion of every Friday in sewing and knitting for the Army and Navy Boys. The excellent work of this Auxiliary for the six months just passed, may be summed up from the following report of Mrs. Lillian Doane, the President of the Society.

Articles finished and sent to headquarters up to December 16, 1917. Hospital garments: 40 bed shirts, 20 convalescent robes, 6 nightingales, 50 comfort bags, 18 sheets, 72 towels, 65 pairs pajamas, 6 pajama coats, 78 pairs bed

sox. Surgical: 427 bandages of various kinds, 256 yards muslin bands, 360 bandages hemmed and made. Knitting: 8 pairs socks, 3 sweaters, 5 scarfs, 9 pairs wristlets, sponges and banadges.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

Eighty-eight members and friends of the Mission Congregational Church gathered about the supper table on Wednesday evening, Jan. 9th for the annual Church meeting. The supper had been prepared by the men of the Church and was served by the "Willing Workers," our banner Sunday School class.

The business session was called to order by Mr. C. H. Ham. Reports from all departments showed a marked increase in interest, attendance, and effectiveness since the coming of Mr. Isaac to Mission Church. Officers for the new year were elected. A large committee was appointed which is to be known as the Organ Committee. It is already at work on the organ fund and the day is not far distant when Mission Church will have its pipe organ installed.

The sentiment running through Mr. Isaac's report was "500 members in 2 years." And we believe under his leadership that Mission Church can do it. She is rapidly finding her place and expects to measure up to the opportunities God has for her this year. With Mr. Isaac as Pastor, Mission Church must grow.

A NOTE FROM DR. LOVEJOY.

Dear Pacific: I think it is Horace Bushnell who has a sermon, "Recognition of Friends in Heaven." Perhaps it is more important, as a preliminary, to try to do them honor here. In a late article of mine in answer to one by my friend, Rev. J. B. Orr, I gave out the impression that Mr. Orr shows a strong learning to Christian Science. It was on that ground he criticised Dr. Winbigler's utterances as intolerant. In personal interviews, of my own seeking, I am quite convinced such is not the case, and, also of my own notion, hasten to correct what else would be an injustice. Faithfully yours.

Jan. 3, 1918. W. W. LOVEJOY.

A LETTER FROM SEATTLE BY A FORMER CALIFORNIAN.

Seattle, Jan. 8, 1918.

Under separate cover, I am mailing you, today a copy of the Minutes of the last meeting of our State Conference. They were to have been delivered a week ago last Monday, but you know what printers are, in regard to such matters, and I found that to get them a week ater was the best I could expect. Sunday, the 6th, the papers reported that the Piggott Printing concern, where I was having them printed, had been wrecked by a mob, consisting principally of men in U. S. Navy uniforms. This took place during the night when the night shift was at work, Saturday night, getting the Minutes of the Congregational Conference ready for delivery, Monday morning. The Linotypes were crippled, cases of type pyed and printing matter and cuts destroyed, while the employes, covered by a pistol, were required to lie on the floor, face down. I was much relieved to learn, Monday, that only a few of our copies of the minutes had been injured. The reason given for this act was that the Piggott Printing concern had taken a contract to publish an I. W. W. paper and some other literature of a similar nature.

I welcome the weekly visits of the Pacific. I specially enjoy the editorials. I have not made good my agreement to send in items of news, principally because I understood that you would call upon me for anything you wanted, and I see that you have good Washington correspondents.

A federation has practically been effected between the Edgewater Congregational Church and the Central Presbyterian, in the same neighborhood. The final vote on the matter is to be taken tonight. The new federation is to be called The Whitman Memorial Church, of which the Presbyterian minister will be pastor. The Rev. C. H. Curtis has resigned and accepted a call to Toppenish, to be effective, February 1st.

The Rev. Charles Evans resigned recently the pastorate of the West Seattle Congregational Church and entered on work at Odessa. His successor is the Rev. James W. Price, who comes to West Seattle from Steilacoom.

The Rev. James D. Hudson has entered on the pastorate of the Keystone Congregational Church, closing recently a successful pastorate of seven years at Anacortes.

Cordially, H. F. BURGESS.

Editorial Note.—We can agree with Mr. Burgess that The Pacific has good Washington correspondents, so far as they go, or as to the territory they seek to cover. But not for a long time has there been in The Pacific the amount of church news Washington should have there. However, in the new plans for The Pacific it is hoped that Washington and The Pacific will serve themselves and each other very much better than ever before.

THE UNITED CHURCH OF OLYMPIA, WASHINGTON.

A little more than a year ago the Congregational and Presbyterian churches of Olympia, Washington, entered on a federated work, taking as a name the United Churches. The little capital city of the State of Washington was overchurched. Pastor after pastor went away with the blues and left behind an increasingly discouraged people. At length certain progressive laymen came to the conclusion that the time had come for some radical departure in method. The two churches named framed articles of agreement and invited others to join with them. So far the ranks have not been swelled. But the plan is working well for the two that did enter in.

The basis of agreement between the churches was:

"The name United Churches does not imply any dissolution or breaking of denominational ties. On the contrary, it is desired to encourage fellowship and missionary enterprises through the denominational organizations, and to conserve what is best in the denominational life and ideals. The local denominational organizations shall therefore be maintained to care for and receive members, to act as custodians of the property and as channels of communication with the denominational interests at large.

"Any one may join the United Churches by becoming a member of either of the churches under the rules and regulations governing it.

"Until such time as growth and conditions develop further needs, the administration of the United Churches shall be in the hands of a managing board consisting of seven members elected annually by the United Churches, not less than three of whom shall be chosen from each church. The managing board shall elect one of its own members chairman and shall also elect a recording secretary, a financial secretary, and a treasurer who may or may not be members of the board. Four members shall be a quorum for the transaction of business.

"The pastor shall be an advisory member of this board. The pastor shall be elected by the congregation of the United Churches at a meeting announced from the pulpit at least one Sunday previous to said meeting. A vote of

at least three-fourths of all the members present and voting shall be required to elect a pastor."

Neither the congregations nor the ministers lose their affiliation with the denomination to which they belonged before entering the federation. Benevolences are divided according to pledges between the two denominational boards. No confusion has resulted thus far. At the every member canvass the proposed budget of $3,500 was easily secured and about $500 was subscribed to benevolences of the two churches. The budget of $3,500 included $500 towards liquidating the indebtedness upon the local Y. M. C. A. building. Thus practically $1,000 was released the first year for interests outside the local church support.

Among the advantages of the federation are: (1) The encouragement of all concerned by the increased attendance at regular services. Instead of two small audiences there is one large, enthusiastic congregation which has steadily grown by its own contagion until capacity houses are the rule morning and evening. (2) An added prestige in the community. Such fellowship of Christian people has a strong appeal to business men and outsiders. (3) A strengthening of all lines of church work including the choir, the Sunday school working force, Christian Endeavor, the aid and missionary societies.

When the federation was accomplished in 1916 the Rev. H. S. Templeton, for nine years pastor of First Presbyterian Church, Vancouver, Wash., accepted the unanimous call of the federated body. The state legislature convened at the same time and the united work attracted the interest of many of the members of the legislature who came from all parts of the state.

OREGON LETTER.

By George H. Himes.

The members of the First Congregational Church of Portland were very fortunate in being able to have the Rev. Henry H. Kelsey, D.D., Pacific Coast Secretary of the American Board, with them to conduct the services of the church on the second and third Sundays after the death of Dr. Dyott. His long experience as a pastor enabled him to give four excellent sermons, pecularly fitting in the time of trial through which the church has been called to pass, and in addition, to give wise and sympathetic counsel at their request to the officers of the church upon whom devolves the provision for the temporary supply of the pulpit for the next few months. Largely through him arrangements have been made with Rev. Hugh Pedley of Montreal, one of the strong men of the Pilgrim faith, to minister to the church for a few months, beginning with the first Sunday in March.

In addition to his other services Dr. Kelsey made several addresses during his ten days stay in this city upon the "Dawn of the New Era," one of them at the regular monthly meeting of the Brotherhood of the Church last Monday evening, and conducted several classes in a study of "The Lure of Africa."

The adjourned annual meeting of the church was held last Thursday evening, at which three deacons and four deaconesses were elected to serve three years, and a fifth deaconess elected to fill out the term of one deaconess whose ill health compelled her to resign. Reports from all departments of the work of the church were read, all showing a healthy condition, save in the matter of finances—a problem largely resulting from the many calls for funds in aid of the Y. M. and Y. W. C. A. and Red Cross work, to all of which cheerful as well as liberal response was made, far above the general average. The additions to membership for the year were as follows: On confession, 22; by letter, 21, total, 43. Dismissals, by letter 13; deaths, 6, total, 19. The average attendance at the morning service for the year was 372.

The following resolutions were presented and adopted by a unanimous vote:

Rev. Luther R. Dyott, D.D., for more than ten years last past the pastor of this church, sincerely loved and respected by all who knew him, passed into the spirit life December 22, 1917.

The manifestation of his love for and devotion to this church and all who worshipped here was limited only by the limitations of his exceptionally active and forceful human life. He spared neither his physical strength nor his financial means in the service of any one in sorrow, distress or need. His soul was the constant abiding place of "faith, hope and love," and his life was the strongest proof that the greatest of these is love. He lived that we might have life abundantly.

At the age of fifty-four years and nine months, and while there seemed to be before him his greatest power and efficiency, with a serious warning of only a few days, he was summoned to the church triumphant and the eternal life; therefore, be it

Resolved, that we, the members of the First Congregational Church of Portland, Oregon, at the adjourned annual meeting on January 10, 1918, extend to Mrs. Margaret Y. Dyott, his widow, and the son and daughter, our sincere sympathy and love in their deep affliction, and assure to them our earnest and united prayers that He who loveth with a perfect love and doeth all things well, will comfort, sustain, and guide them through the valley of the shadow, and that they may be able to rejoice in the fact that he who has gone before, and who is waiting their coming, still lives in the hearts and lives of all those to whom he so abundantly ministered in this life; and be it further

Resolved, That we pledge ourselves to a greater devotion to the cause of Christ in the world, for which our deceased pastor gave his life so freely, that we may manifest to each other and to the world the Christlike spirit which, by precept and example, he endeavored to impress upon us; and be it further

Resolved, That the clerk of this church furnish the family of our deceased pastor a copy of these resolutions, and also place them upon the records of the Church.

The Rev. Wallace W. Youngston, D.D., District Superintendent of the Methodist Episcopal Church, between whom and Dr. Dyott there was a very close fellowship, conducted the services today, both morning and evening. His morning discourse was a most effective one in which decisive emphasis was given to three points:

First: To call out effort is as great a service to a man as to satisfy a want. In other words, a minister must not only be an able preacher, therefore pleasing to his audience, but in addition he must be qualified to so give instruction as to create in the minds of his people an active or working desire to do more effective work.

Second: Life is first a sacrifice, and then a miracle. It is one thing to inform and another to educate. This is as true in the matter of salvation as in any other realm.

Third: The Church of Christ lives by that which is impossible—that is, impossible from the ordinary human stand-point. The Church is not in competition with any thing else. Its sole object is to convert the world.

At the close of the morning service added impressiveness was given to it by the unfurling over the pulpit of a "Service Flag," upon which appeared forty-four stars to represent the number of the young men of the church who have volunteered to go to the front, representing thirty-seven families, and are now in training for service.

Portland, January 13, 1918.

W. B. M. P.

The Quarterly meeting of the Northern California Branch of the W. B. M. P. and the Woman's Home Missionary Union of Northern California will be held at the First Congregational Church of Alameda, on Thursday, February 7th. The sessions will be held in the afternoon and evening, the ladies of the Alameda church serving supper at 6:00 p. m. This is an innovation which is hoped will prove successful. It is not just that the great army of workers should be deprived of the stimulus of these meetings, and so this evening service has been prepared with them in mind. Let a great number respond to the opportunity and plan to go direct to the Alameda church from the office. Good fellowship and a fine program await all who attend.

* * * * *

Readings from Fosdick on "The Master's Endurance" provided the theme for the Wednesday morning prayer-meeting, and so fruitful did it prove that several mornings will be devoted to it. It dealt with "the universal human problem of making the best out of unideal conditions. Consider at once the temptation to resent bitterly the elements in our situation that we do not like, and to spend our time wishing that we were in some other estate. We are all called upon to live our lives in conditions that require patience, courage, persistent faith and fortitude to deal with. The Master did not demand a different farm to labor on: he went to work on the farm that he had and grew harvests on that which have been feeding the world ever since. What a parable of his problem and ours is that poem by Edward Sill:

'This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!'—he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.' "

Special topics for prayer were the Oregon and Washington Branches, the latter about to lose its president; the flood sufferers in China; the missionaries in Africa and the Sherwood Eddy meetings in San Francisco.

* * * * *

Dr. Floyd O. Smith, Mrs. Smith and two children, formerly of Diarbekir, Eastern Turkey, have been the guests of the R. S. Emrichs in Berkeley for several days, en route to Davao, P. I., where they are preparing to serve in the new work of the American Board during their enforced absence from Turkey. They were among the first to leave Turkey by way of Switzerland and thence to the United States. Dr. Smith was sent to Russia in the Y. M. C. A. work and since his return, he and Mrs. Smith have been studying at the Language School in Hartford, Conn.

TO-MORROW.

"Courage! Though hearts seem pitiless as stones,
There lives a boundless Pity that doth keep
An endless purpose. Storms of battle sweep
Around us, but I hear above the groans
Of dying men the swelling undertones
Of some new freedom, as if down the steep
Old tyrannies went rolling to the deep,
With fallen crowns, empty and broken thrones.
And, lo! the war-lords with their hosts are gone,
Their drums all silent, all their banners furled;
God's angel Peace, white-winged, descends upon
The suffering lands where this mad tempest whirled;
At last that longed-for, that tremendous dawn
The poets dreamed, is breaking on the world."

THE ANGEL OF SORROW.

By Wm. C. Allen.

Out of the depths have I cried unto Thee, O Jehovah: Lord, hear my voice.—Psalms 130:1.

We all have many happy days yet trouble some time or other is the common lot. I often think of sorrow as an angel knocking, knocking at our hearts. We do not want to let him in. We are afraid of him. His message seems cruel. The distant beatings of his wings dismay us. His presence terrifies us. We do not see the smile upon his countenance. We do not understand what consolation he may speak. We do not appreciate the balm he offers. We do not realize that he beckons us to peace.

My heart goes out this morning to a sorrowful world. I think of the pains that afflict mankind from the cradle to the grave. I remember the destitute, the starving. I see the economic pressure on every side; the physical, the moral, the mental, the spiritual stress about us. I recall the separations, the dissipated hopes, the tears, the agonies of the battlefield. I think of the millions who need a Savior, who know not the love of God, and who do not realize that there is happiness and vigor in Jesus Christ.

So the old cry, the cry of all the ages, the cry of Jehovah's mighty prophets, the cry of his broken little children rings in my ears: "Why is it so? why is it so?"

God's ways are not our ways—His thoughts are not our thoughts. As the heavens are above us so is his intent higher than we can comprehend. He does not willingly grieve the children of men. History discloses, our deepest experiences teach us that he permits the angel of sorrow to visit us for our good. Happy are we if we with faith reach out our hands to the somber messenger for then the rustle of his pinions will become as music to our souls.

I ask God's suffering people who may read these simple lines to humbly bow beneath the storm that seems to make shipwreck of their faith. After the angel of sorrow has passed Jesus comes. The chastened soul is the Tabernacle into which he enters. The heartache, the tear, the moan are relieved and cease with submission to the will of the universal Father. God reigns behind the clouds. After the darkness and the prison house come light and gladness. "Sorrow may endure for the night but joy cometh in the morning."

Then I think of the wonderful land to which the angel of sorrow beckons us. He points to heaven. The thorny path shall some day be no longer trod, temptations must forever cease, death shall be swallowed up in victory. Then the beautiful angel of gladness shall welcome us and the cross of the Crucified One will become our eternal theme.

San Jose, Calif.

For The Children.

TINY'S ALARM CLOCK.

Tiny looked up from her slate as her big brother, Kent, came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks, now, Kent. What made you bring another?"

Kent began winding the little clock. "You just listen," he said.

Whir-rr! Rattle, rattle, rattle! Whir-rr! What a way for a clock to strike!

"It's an alarm clock," exclaimed Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and awake us. You know I have to leave home before daylight sometimes"—for Kent was an engine driver.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh, how I wish I had one."

"There's nothing funny about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less liable to be waked by it, and soon it does not make any impression at all."

Tiny considered. "I wish I could have one all my own." she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

'Right in there," said Kent, with his hands over his heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, 'Why, Tiny, don't.' You see if it doesn't."

Tiny laughed and went back to her sums. Soon a call came back from the kitchen, "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, loud."

Kent nodded and smiled. "I thought it would," he said.

And all of you folk with alarm clocks must be sure to answer the first call, or they will ring and ring in vain, and the first thing you know you turn out good-for-nothing men and women.—Richmond Christian Advocate.

THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl, named Gretchen. She stood there alone at a little distance from the gentleman. Then smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever, Gretchen, who would not push with the rest, received only a tiny loaf scarcely the half size of the others. But when she came home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"Oh, Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Ella Lyman Cabot, in Ethics for Children.

LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty. Georgia rubbed and sang softly a little song they sang in Sabbath school:

"In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. " 'You in your small corner,' you know, 'and I in mine.' I'll do the best I can—that's all I can do."

"I wouldn't waste my strength," said Mary. "I know no one will notice."

"Jesus will," said Georgia, and then she sang again:

"You in your small corner,
And I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done today," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm: "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry over them;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered: "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go with you this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," said the friend, "If you will not go with me, perhaps I will with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen. "She seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying. Again and again the minister called, but he wouldn't listen to him; but tonight he said: "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could." And the sick man wiped the tears from his eyes and said: "I'll find my corner, too; I'll try to shine for Him" And the sick man was Georgia's father. Jesus, looking down at her that day, said: "She has done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitatingly. "I will finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing-" her mother said; "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner," her mother repeated, in surprise; and then Helen told her about the knives. The doorbell rang, and the mother went thoughtfully to receive her pastor, "I suppose I could give more," she said to herself as she slowly took out ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am! I'll make it twenty-five."

And Georgia's guardian angel said to another angel: "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars," said the other angel. "Why, I thought she was poor?"

"Oh, well, she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."

—Ex.

SUCH AS SHE HAD.

Adelaide, the daughter of the new family on Pleasant street, stepped into Mrs. Sargent's on an errand.

"Look out of the window, please," she said; "do tell me if that is Esther Pinney going by.

"Yes, certainly; why do you ask?"

"Well, everywhere I go, somebody is sure to have something in praise of Esther Pinney. Seems as if she was one of the most important persons in town, and she can't be any older than I. I wonder why it is so; is she very rich?"

"Oh, no," Mrs. Sargent answered quickly; "the Pinneys are not rich." Then, after a pause: "About Esther; I have known her all her lifetime and I think I can answer your question. One thing that makes Esther so welcome everywhere is her serene faith. It is such a comfort to have somebody around who isn't tossed about by doubts. And out of this storehouse of faith she takes the things that she has for others; things that are so much better than silver or gold. Her words of comfort are so confident, they have such a ring of sincerity to them, that they are wonderfully cheering and strengthening. 'Sometimes,' old lady Jopson told me once, 'after Esther has been here, it seems as if I could get right out of my chair, in spite of my rheumatism.' And one thing especially about Esther is that she looks at folks with the eyes of her heart. So she sees down deeper into the needs of people. Sometimes it makes her go to work in what looks like a queer way, but in the end it turns out to be just the right way. I think those are the great reasons why Esther is so beloved." "I think," Adelaide spoke out gently, "it would do me good to get acquainted with Esther Pinney."—Ex.

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